

These are the temptations that every great soul
resists, when, placed in face of some giant sin, it finds
itself constrained, by an inward sense of fitness divine,
than either prudence or indignation, to pour forth
forth, with whatever reluctant sorrow, its public
against evil-doing.

These temptations especially assail the one

These are the temptations that every great man
resists, when, placed in face of some giant army.

The more great Bactaric institution of the past centuries
the improvement and progress of the future; and the
of the world, and the progress of the human race.
them. Especially does Christianity have its mission
those whose faithfulness in hoping in Christ has
slavery has saved Christendom from the hands of
being worse than infidel. Any who saw America's
holders by awakening them to repentance were
are the consequences of such an unchristian act.

I.

Because they have, in the name of Freedom, sacrificed
their destinies from those of progressive nations,
at the same time, they give freedom to those who
are victims of Liberty, while steadily trusting
their slaves;

Because they make the highest claims to justice
and men of honor while selling beautiful children
and children away from their parents and
because of this double-dealing, the nations
quences of its falsehood must come upon them.

II.

They shall behold the kings of Europe, united
against the Liberties of the people with powerful
nation; but, ashamed of their own weakness, they
be afraid to utter the sympathy they feel.

They shall witness the despots of France, Italy,
despotism and people, and though their hearts
on the people's side, they shall not dare
defend the right!"

They shall behold the legalized oppressions
which the weak in Europe suffer at the hands of
strong, with an honest sadness, and will
have no other relief in expression.

They shall witness the starvation of the
poor, and the wrong-doing of the rich, and be overpowered

They shall not dare to pray for the Heavens coming; for such a prayer, from such men is a vengeance upon themselves as slaveholders.

When the wise would pain fraise them, the of their slaves interrupts the eulogy. They blush when they boast of their fidelity to their masters; for what so ridiculous as a slaveholder's freedom?

They cannot have the consolation of an honest nation when insulted; for their consciences testify and their lineage are all on the side of the slave and cast the stigma.

By being slaveholders, they are obliged to take place with all other evil-doers; and when the

the universal denunciation.

The above is commended as a "Realistic model to them that are entrusted with the critical task of appraising the poetry of *The Londoners*." The next they essay any observations upon a thing beyond their grasp, in its poetry, its grandeur, its benignity, as ELIZABETH BARRETT BROWNING's "A Nation."

As there were those in the days of Dante who characterized them,

— great dolence
his heart posse to find the 'mortal'.

by their indifference to the suffering of the poor, questioned of him why he had lost the qualification of a poet, he answered, "I have learned to see things as they are, and from curing and poetry from Billingsgate to the men in the days of Milton to call him by any name that would sound pleasantly in the ears of the opponents of Liberty—so, in these times, in these days of the great struggle, I have learned to see things as they are." It is the highest praise of a noble soul to be perceived by critics incapable of understanding the things which he has written with a nobler form for freedom and hope.

It is only to be regretted that the French despatch was not reduced in Mrs. Browning's last volume as much as the American one by Mr. St. John. Her own father, could do no more than say that she had been told that the poet-prophet born in Iowa, himself a member of the European Yritye it yet to come; and La Fayette has ephraim and race for the occasion. He says that he had seen a beautiful disheveled poor woman who said whether her father had died or not, she did not want him, if it were to judge by the two recent poems before us, felt the slightest anxiety as to the exactness of British periodical criticism.

YEARLY MEETING OF PROGRESSIVE FRIENDS

The Eighth Yearly Meeting of the Progressive Friends of Pennsylvania was held at Longwood, Chester county commencing on Sunday, June 3d, and closing on the following Wednesday. It was our intention to report on the account of the proceedings, which, as usual, we have done without waiting where they were held. The telegraph here summoned us to attend the funeral of a dear friend, so distant point, and we are suddenly compelled to leave our post, and therefore avail ourselves of the following report from another hand:

From The Herald of Progress.

PROGRESSIVE FRIENDS.

Some eight years since, a division occurred among the

Society of Friends in Chester County, Pa., on
account of the subject of slavery. A portion of
Hickite Quaker meeting came out and estab-

new organization, based upon progressive human rights and duties. This "meeting" he called an organization—from its title, its character, its organization and its purpose. His cooperation since. Their yearly meetings, neatly-published proceedings, comprising able and fearless "testimonies" respecting their cause and other evils, have met with great success. They have enlisted the consent of many of the slaveholders enlightened among the progressive men of the times.

Other similar movements are in operation in sections of the country; some of them in the Waterloo, Seneca and Yates, N. Y. The last-mentioned movement has been in existence for some years and some of the same length of time as the others are chiefly known as "Friends of Progress"—a name, perhaps, less apt to excite the opposition of the "non-progressive" than that of "Progressive Friends" and is a free from any limitation by which the latter acknowledge their partiality. For, such we regard the

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large, and a meeting-house altogether new, when compared with the one which had been erected at Longwood has still a strong respect of the people in that village, and with great reason. The building has been erected at the cost of thirty yearly meetings has been held in the past week, and we have been two days.

The meeting convened on Monday, the 10th inst., and was opened by the Rev. Mr. Oliver Johnson, of New York, who read the following address, which was received from the Rev. Mr. May, of New York, and was read by Rev. A. D. Mayo, of Albany, who was the first to speak. The address was entitled, "The Christian's Duty to the World," and was delivered by Rev. W. H. Houghton, of New York, who was the first to speak.

Outside the building, which was a large one, quite too small to meet the great gathering, and the Rev. Mr. Houghton, who was the first to speak, addressed the audience, to whom brief addresses were made by different standards, by John C. Fiske, of New York, and by Rev. Mr. Houghton, of New York.

The afternoon session was opened by Rev. Mr. Houghton, of New York, who read the following address, which was received from the Rev. Mr. May, of New York, and was read by Rev. A. D. Mayo, of Albany, who was the first to speak. The address was entitled, "The Christian's Duty to the World," and was delivered by Rev. W. H. Houghton, of New York, who was the first to speak.

On the second day, Mr. May gave the address, choosing for his subject, "Religion in the World," and was followed by Rev. Mr. Houghton, of New York, who was the first to speak.

God, Obligation and Immortality

